

# UNITY

FREEDOM, FELLOWSHIP AND CHARACTER IN RELIGION.

VOLUME XXII.]

CHICAGO, OCTOBER 27, 1888.

[NUMBER 8.]

## CONTENTS.

### EDITORIAL—

Notes: Shattering Idols; UNITYS Wanted; a Character-church; Industrial Classes; Death of George H. French; Success in Church Work; the Chicago Institute; the Belgic Confession; Small Boys and Politics; Pres. Bascom on the Increased Use of Intoxicants; the School Question in Massachusetts..... 103  
A Model Charity and the Lesson it Teaches ..... 104

### CONTRIBUTED—

A Versification of Psalm CXLVIII.—J. F. .... 105

The South Side Créchs.—HERMANA C. STIRLING..... 105

The Renaissance.—MARY NEWBERRY ADAMS..... 106

### THE UNITY CLUB—

Herbert Spencer's Word Concerning a Unity Club Program . 111

### THE HOME—

His Mother's Boy.—E. V. Talbot ..... 111

Parables.—Henry Byron..... 111

NOTES FROM THE FIELD..... 112

ANNOUNCEMENTS..... 113

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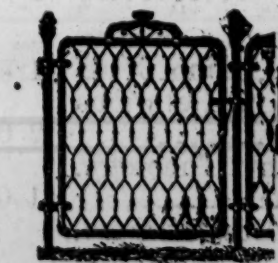
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# UNITY

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VOLUME XXII.]

CHICAGO, OCTOBER 27, 1888.

[NUMBER 9.]

## EDITORIAL

THE triumph of shattering a false worshiper's idol is far less than that of so enlightening him that he shall himself voluntarily take it down.

ANY ONE having extra copies of UNITY for May 19 and July 7, 1888, will confer a favor upon the senior editor by sending them to his study, 3939 Langley avenue, Chicago.

A BROTHER from the far East, well known and much respected, writes us: "I determined to have a character-church if the membership would only fill an omnibus. Why do the sons and daughters of the Lord God glorify labels, trade-marks and formulas instead of the precious contents of righteousness?"

FROM Minneapolis comes a report which will interest the advocates of manual training. A contracting carpenter employed thirty-five boys who had been trained in the industrial classes of the city at \$1.75 a day. At the end of the vacation he testified that he was highly pleased with the skill and care of the boys in handling their tools, and with their agility and faithfulness, adding that he had never had workmen who gave better satisfaction, and that he would agree to employ at the same wages all the boys the school could supply.

IN THE death of George H. French, the Davenport Society has lost one of its early and prominent members. Mr. French cast his influence with the society at a time when it greatly needed such help. During all the subsequent years he has been one of its generous supporters. Not only will the society miss his helping hand, but his death is a great loss to the whole city. In everything that pertained to its advancement in a material or intellectual way, Mr. French was always a foremost man. Of him in as large a measure as of any citizen who has dwelt here within the last thirty years, it can be said that the city is his monument.

WE fail often in outward success in our churches and in various fields of effort because we do not study the character of our material, as the progressive farmer studies the needs of his soil in different fields. One piece of land lacks nitrates; another phosphates. The children of this world are more wide-awake than the children of light. A commercial traveller the other day showed how opposite were the methods successful among the slow country store-keepers of Vermont and the lively business houses of a busy city. To introduce his wares in the one place he had to talk a day at a time before mentioning his business; in the other the briefer the better. Is there a parable hidden here?

WE publish this week the full text of announcement No. 1 of the Chicago Institute, which contains a syllabus of the first course of lectures to be given by Rabbi Hirsch. We let the announcement tell its own story, and content ourselves by simply declaring UNITY's full sympathy with the project, and promising to do all within our power toward developing it into usefulness and permanence on the lines indicated. Chicago contains many people, who have given much attention to culture, who are so ignorant of the questions involved in modern religious and ethical thought that

it would be very ridiculous, were it not so pathetic. For the benefit of such people, if none other, this Institute ought to justify itself.

THE Dutch Reformed church in America still retains the Belgic Confession of 1561 as its doctrinal standard. We are apt to congratulate this present time on the fact that Calvinism is virtually dead. But this is what the Rev. George S. Bishop, D.D., one of its pastors, says in a recent address: "Doctor Bishop said that it was commonly claimed that the church was growing more liberal and changing its beliefs; that the old-fashioned theology was going out of date. He said that his church stood on the old-fashioned platform. There was not a divergence of the millionth of an inch—not a fraction of a hair's breadth from the views of Calvin, to all of which he could heartily say, Amen. The creed and the doctrine was the same old-fashioned one taught at Geneva."

NOT a little singular in this age of the world is it to hear our United Presbyterian brethren strenuously insisting upon the singing exclusively of the Bible Psalms instead of hymns in their churches. A writer in the *Christian Instructor* claims that we have no right to make hymns, or to use those humanly made, since God has already made them, and our duty is to sing what he has made, and nothing else. In answer to the suggestion that we may as properly make hymns as to make our own prayers, as their ministers do, he says: "We have the Holy Ghost to guide us in prayer, but not in making hymns." But are not many of our best hymns truly prayers, and may there not be "Hymns of the Spirit" as well as Prayers of the Spirit? Such are the weak distinctions arising from the assumption that there is no divine inspiration except such as dates back to David or Isaiah.

WHAT is the effect of a Presidential campaign upon the small boys? We wish a committee of wise teachers would report upon the subject. The little men put on their red jackets and blue pants, shoulder a lantern, and go swinging, marching round the streets, this one a stout Republican like papa,—that one a stalwart Democrat and papa's son again. And they can talk the tariff-questions bravely, too,—what men more confident? It is fine fun, and not without some good, to play at the hurrah of politics in this way. It is the first heart-beat in them of young citizenship. And many a boy does read the papers, listen to the speeches, and begin to think upon the questions of the nation. On the other hand, the campaign, as most boys take it in their romp and shout, is a vigorous lesson in partisanship and prejudice and noisy advocacy of echoed cries. They enter politics on its bad side. Is the net result good or evil? Ought the boys to be encouraged in the fun?

PRESIDENT BASCOM, late of the Wisconsin University, is quoted as affirming that the use of intoxicants in the United States is on the increase, meaning by this, not simply that the number of persons using them is larger than ever before, but that the average consumption per capita is increased. The *Christian at Work* regards this statement as misleading, it being the fact that malt liquors have so supplanted whiskey that the average consumption of the latter is less than half what it was forty years ago; and also, that a large part of the distilled spirits manufactured is not



drunk, but used for mechanical purposes. It may be desirable to look on the blackness of the dark side in this matter; but the fact that the number is increasing who do not use intoxicants, and that the intensity of interest in favor of their suppression was never so earnest as now, furnishes a bright side to the picture.

THE *Christian at Work*, in relation to the now agitated school question in Massachusetts, says: "There is no such thing as unsectarian religious instruction: any teaching of the soul's relationship to God, and of the character of God, must be tinged with Protestantism or Romanism. . . . If the school-teachers are to teach history where the prelatial authorities come in review, and the morals of the Roman curia itself are subject to criticism, it is obvious that we here have sectarian instruction: it may not be distinctly Congregational or Baptist or Episcopal or Presbyterian, but it is certainly Protestant, and in that respect, antagonistic to the Roman Catholic religion. . . . The question is not, at least should not be, one of mere feeling, but of what is just to all. We seriously doubt if the friends of Protestant Christianity will make any gain for that cause by insisting upon a course of instruction to which a large part of their fellow-citizens are opposed. . . . We have all along expressed the opinion that the only safe course for the state to pursue is to keep out all instruction bordering on religion, or trenching upon religious feeling. If with such schools the Roman Catholics are not satisfied, they must make the best of it, meanwhile paying their school taxes just as others do."

#### A MODEL CHARITY AND THE LESSON IT TEACHES.

In another column we publish the secretary's report of a Chicago charity which, in connection with other facts which came out at the annual meeting, arouses many hopeful reflections. Last year three thousand five hundred and sixty-two times did some mother leave her little one at the door of the little wooden building on the corner of Wabash avenue and Twenty-fourth street in the morning, and then went to her day's toil and drudgery, knowing that the little one would be cradled with care and love while she scrubbed and ironed; knowing further that in the evening her child would be restored to her arms, clean and happy. Seventy strained and oftentimes sadly demoralized households have been thus stayed during the year, and this has been done so quietly and economically that but few have known it. There is nothing to mark the place save a faded sign, which very likely there is no need of, and perhaps had better not be. All this has been made possible because about seventeen women have given to this cradling of babes, not only of their money, but of their lives. The entire money cost for year ending October 1 was but \$1462.39; \$267.20 of this came from the dimes and nickels of the mothers themselves. This has saved their self-respect, and it has helped to guard the little ones from the pauperizing influence of an institution. Thirteen women have stood together under the monthly rent, which has brought \$365.37 more. Between \$150 and \$200 of the money has come from the voluntary pennies of some public school children in Englewood, —their gum and candy money religiously consecrated to helpfulness. The balance of it has come chiefly from small contributions from individuals in the neighborhood. The organization contemplates an annual membership among its supporters by the payment of a dollar a year, but only thirteen individuals have availed themselves of this most legitimate exponent of good-will.

This suggests to us the spiritual weakness, of at least our western communities, a reluctance to do *small* things when big things can not be done, and to do them regularly, unitedly, until large results are obtained. Our people have yet to realize the blessedness that comes, not from much and uncertain, but from willing, regular, systematic giving in pro-

portion as one is prospered. The man of small means must learn that his dollar gift is as blessed and *as much demanded* as are the hundred dollars of his more prosperous neighbor. He must further learn that neither God, man, nor his own conscience will forgive him for the timidity, or whatever else it may be, that withholds the dollar he *can give* because he *can not* make it ten, which he would be so glad to give if he had it. We do not covet for this blessed ministry of the Crèche more outward success than it now enjoys. It probably has reached about the outward limit of the personal contact, the touch of soul of the more fortunate with the less fortunate, which alone is helpful charity, possible in one home and with one band of women. We do not wish for it large legacies, big donations, a more pretentious, or even a more commodious building, because the little ones that are temporarily cradled there are destined to the hard lot of poverty, and they must even now be schooled to hardness, plainness, even grim simplicity. But we do believe that there are within the limits of its legitimate territory twelve hundred men, women and children who ought to stand back of these seventeen gospel-mothers with their annual fee that will average a dollar apiece, so that these gospel-mothers should be relieved of the humiliating and debilitating necessity of peddling tickets, or of painful solicitations directly or indirectly. These earnest women will never find the support they deserve until people are educated to the fact that they can not advance the cause of charity or of religion by any methods of substitution. They can not discharge their consciences toward these high claims by patronizing oyster-suppers, private theatricals or lecture courses. Let all these things be maintained, but let it be for their own important and honorable significance.

We sympathize with and greatly respect the anxious and over-willing hearts of these consecrated women who give themselves to the complicated benefactions of a great city. They have given of their lives so bountifully that they are on the eve of physical and spiritual bankruptcy, and still find themselves confronted with such deficiency, so many hungry mouths and naked backs that they exclaim, "What can we do? We must resort to these artifices or else cease the good work, abandon the church, close the school and lock the hospital." Perhaps if the alternative is so bitter, the gospel would join with science and say, "Better this, if it will hasten the time of real support and honest, generous and direct recognition of these claims. Perhaps it is better that a few miserable starve to-day, if their death shame the selfish and save the thousands that are to come after them by a better adjustment of the claims of our human relations, and a more just estimate of the responsibilities of wealth." But we trust that the alternative is not so desperate as this. We believe the heart of the community is more tender, more willing to give of its bounty than we are wont to think. We should be more trustful in our appeals. Let the law of values obtain in spiritual as in material things. Let souls be asked to pay for those things that do most bless our lives, in the current coin of life. Then there will be abundant resources to do the work of the Lord. At any rate, blessed is the work of the women who sustain this beautiful charity. May their work be studied and copied by many others until there shall be groups of seventeens to help nurse the babes of every seventy toiling women that may need their co-operation in the city of Chicago.

TWENTY years ago women could not vote anywhere. To-day they have full suffrage in Washington and Wyoming territories; municipal suffrage in Kansas; municipal suffrage (single women and widows) in England, Scotland, Ontario and Nova Scotia; and school suffrage in these fourteen of the United States: New Hampshire, Vermont, Massachusetts, New York, New Jersey, Kansas, Colorado, Nebraska, Minnesota, Kentucky, Indiana, Michigan, Oregon and Wisconsin. —*Albany Journal*.



## CONTRIBUTED.

## A VERSIFICATION OF PSALM CXLVIII.

Praise the Lord, ye heavens above,  
Praise Him, angels of his love.

Praise him, sun that rules the day,  
Praise him, moon of milder ray.

Praise him, stars forever bright,  
Praise him, every orb of light.

Praise him, heavens that heavens contain,  
Praise him, heavens that send the rain.

All these praise the mighty Lord,  
Who hath made them by his word;

Made them fast, both now and ever,  
By a law that none shall sever.

Praise the Lord, from ocean deep,  
All that swim, and all that creep.

Praise him, vapors that arise,  
Cloud and storm that veil the skies.

Praise him, winds and roaring gale,  
Fleecy snow and rattling hail.

Praise him lightnings, thunders heard,  
Tempests loud that speak his word.

Praise him, mountains and all hills,  
Rolling rivers, purling rills.

Praise him, stately cedars tall,  
Praise him, laden fruit-trees all.

Praise him, beasts and docile herds,  
Creeping things and flying birds.

Praise him, peoples of all zones,  
Praise him, monarchs of all thrones.

Princes, judges of the earth,  
All of high or humble birth.

Young men strong, and old men gray,  
Maidens fair, and children gay,—

Let them come with one accord,  
Raise their songs, and praise the Lord.

For His name alone excels  
All in heaven and earth that dwells.

J. F.

## THE SOUTH SIDE CRÈCHE.\*

Crèches, or day nurseries, are becoming so numerous that there is scarcely any necessity to explain their object, but only to emphasize the fact of their being helpful to the poor without having any pauperizing tendencies, if regular payment of the small sums demanded is insisted on. The South Side Crèche was established three years ago on the principles and under the auspices of the Charity Organization Society, whose agent, Mrs. S. A. Moody, had long felt the need of such an institution and who has done much to awaken public sentiment in its favor. It is now situated at 2401 Wabash avenue, occupying a small frame house with a pleasant back yard, in which the children can enjoy fresh air and exercise. This is one of the great advantages of the new location, and the additional room is imperatively necessary with the increase in our daily average number of children, as the following statement will show.

Attendances from August, 1885 to October 1, 1886	2,136
“ “ October, 1886 to October 1, 1887	2,863
“ “ October, 1887 to October 1, 1888	3,562

\* Report of the Secretary read at the Annual Meeting, October 8, 1888.

The greatest number received in any one day has been 26, and about 70 families are represented in the attendance for 1888.

Mrs. Stedman exercises unremitting care and watchfulness over the children's physical and moral development, and no visitor can fail to see the genuine affection and confidence with which they regard her. A three-year old boy, whose father's drinking habits brought sorrow and hardships into the home, said one day when walking with his mother: "Mamma les dus do home to Heddy, les dus do to Heddy." The removal of the Crèche was the source of great distress to one little fellow of two and a half years, who watched from the windows of 1901 Clark street, while the furniture was piled on the wagon—the little rocking-chairs he had rocked in, and the toys he had played with were all home treasures to him, as he had attended the Crèche from babyhood. When he saw the load actually carried away he cried bitterly, "Nursery don, tant find Nursery any more, all don away." He was inconsolable till the next Monday when he was brought to the new house.

The health of the children during the year has been exceptionally good, infectious disease having shown itself only once, and then the two cases were immediately removed and further contagion prevented. It may be mentioned here that an attempt was made by the ladies to establish informal talks with the mothers on practical subjects connected with housekeeping and hygiene, but as Sunday afternoon was the only time when the mothers were free even to take their needed rest and recreation, the plan was given up. The ladies of the Board hope, however, during the course of the next year, to organize more thorough and regular visiting of the families, and thus attain their object of impressing upon the mothers the importance of good health in body and mind, and the most practical methods of obtaining them. Through a kind offer of assistance, Dr. Alice B. Stockham and other ladies, a kindergarten was started in the spring which promises to be an important phase of our work and is much appreciated by the children.

The current expenses have been met almost entirely by voluntary subscriptions solicited by the managers, all of which are gratefully acknowledged, as well as the \$35 collected at Mrs. Ormiston Chant's lecture in the Church of the Messiah. Especially would we thank Miss Kellogg and the Englewood school children for monthly contributions varying from \$15 to \$20, collected in the school. The value of regular payments to such an institution as the Crèche can hardly be estimated except by the workers. The Englewood children are also to be thanked for the money to meet the expenses of a ride to the parks which twenty of our children enjoyed. Through the kindness of Mr. Brown the best omnibus was hired at half price from the car barns on State street; and four white horses drew babies from one to five years old, along the boulevard by special permission and through the prettiest parts of the park. The children played on the grass for awhile, attracting public attention by their delight and happiness.

Before closing the report, mention may be made of an unusual experience in our work, showing the need of investigating every case, as is done. A woman and girl called one afternoon at the Crèche asking permission to leave twin boy babies aged three months for a few hours while inquiries were made at some little distance about some promised work. Mrs. Stedman received the babies, having arranged for their removal at seven o'clock, which hour arrived and passed without the reappearance of woman or girl. The address given proved to be a vacant lot, and Mrs. Stedman finally lodged the twins in the Home of the Friendless for the night. They have since been received at the Foundlings' Home. The woman and girl have not been heard of.

It is almost impossible to condense the account of our



work into as short a report as this must be; only a rough outline is given and we would ask the public to come and see and hear for itself, and in so doing realize that in many ways some health and happiness are carried into dark corners of this great city.

HELENA C. STIRLING, *Sec'y.*

"THE CRÉCHE," 2401 Wabash avenue, October, 1888.

### THE RENAISSANCE.

A PAPER READ IN "MARY CHAPEL," CHURCH OF THE MESSIAH, CHICAGO, FEBRUARY 17, 1874, BY MARY NEWBURY ADAMS.

The period in the history of the human mind to which our attention is directed is that time when the civilized peoples in Europe received an inflowing of vitalizing power from the ancient world and from people outside Christendom, and is called the Renaissance. The time can not be definitely stated by date, for spiritual forces do not come in tableau order. The acme of the Renaissance was from 1450 to 1550 in Italy, but for Europe from the taking of Constantinople by the Mohammedans to the Peace of Westphalia, 1648. It was a vast complex movement affecting all nations then, and is the time from which all progressive nations now date as the reservoir of their power and ideas. It is to the spirit and methods of this epoch that your attention is called, and not to the arts which were its adornments. To discover its real prominence, we must, at this distance, view it with its relative surroundings, and discover its position and significance with reference to the world. The particulars at too close a view would entangle and engulf us,—a luxuriant growth of beauty gave often poisonous plants; there were conflicts, treacheries, cruelties, and all those explosions that are noted when the new is upheaving and absorbing the elements of the old, and destroying its order. The summit lies high among the clouds, ever light, and all tints of color exhibit its power, and from it spring streams of action and life. We trace them from their effects in giving growth, power to utilize evil, and to perfect relation between man and Earth and therefore between man and man.

In the study of physical facts there is demanded a knowledge of their primordial state, and the same manner of investigation is indispensable in history. If the methods in combination and in action indicate species in animals and strata in earth, if certain formations come with certain conditions, the student of history can by classification, after an observation of effects, discover the methods employed that produce pristine vigor and originality. Great events are not isolated, but grouped by laws that unite all ages into larger wholes.

When we turn to this sunrise of our day and see how the world resounded with awakened forces, we must seek to know its law that we may intelligently work with it. Man must do so before he can possess the earth; and so must he with ideas, before he can subserve them to his will and become a co-creator. We revert to this period, not only to see how its fruitful currents can be spread over the century in which we live, but to seek the roots of events that, by discovering the law in creation, we may know the law of salvation.

There are cardinal epochs in the world's history in which new moral and spiritual forces begin to work and stir society to its central depths: we study these epochs to learn the law that converged the forces producing an era, as we seek things and persons for their spirit, their virtue, that which is the explanation of their presence in the world. Formerly chroniclers and historians confined themselves to rehearsing the fortunes of heroes and heroines, or to the story of consecutive events; but events in juxtaposition are not valuable unless one find the principle that was their cause. History is most instructive when classified by the ideas worked out. The study of epochs, and of the growth of eras from them, maps out distinctly the domain of principle,

and enables us to fix with more precision their limits. If the man Trismegistus was thrice great who first divided the day into hours, our historian was a Hermes indeed who set boundaries to the region of ideas and systems in history.

Eras are facts: even though we can not define their outlines exact in time or place, we note them by their results as we do an atmosphere. Epochs arise from an evolution,—the coalition, not a mere joining, of forces; there is a uniting into a system, with methods in harmony with its ideal. The various forms of intellectual activity which mark the culture of an age come from widely separated points. The epoch is where the convergence of force takes place. The era works out and embodies the spirit of the epoch.

The Renaissance was that epoch at the beginning of the sixteenth century that incorporated into itself the substance of the preceding and of contemporary forces. It was done by an outburst of elemental human instincts, putting man in close relation to nature's laws. It liberated the potential forces and systematized them with its new vitality. From this time we see man seeking religion through reason, and forming governments suited to his multiplying and enlarging wants. He found the earth beautiful, for he looked upon it with awakened faculties. The productions from this age have a life, and there is reason for it. It was "the pulse of all mankind feeding an embryo future." From this notable epoch of human growth we date modern life. A period is worthy our close study that gave such a powerful impulse to the human mind, and supplanted old methods and thoughts by new ones. It was a poetic age, liberating the energies and ideals of the free ancient peoples which had been generated and perfected in their isolation. The culture and spirit of the old civilization had been preserved in their art and literatures.

The cosmopolitan spirit at 1500 took possession of society, assimilating the old and inaugurating the new. Its living currents commence disintegrating the old formations. Reformations and revolutions follow, resulting, however, after three centuries, in making labor honored and causing the arts, governments and religion to be regarded as means and not as ends. Humanity rose to possess the earth as a home, to make nature's laws subservient to its own will, and thus attain a kinship with the Creator.

Reason was never entirely silenced. The elevated souls that felt from afar the light and the influence of this spirit were called Humanists. As early as 1142 we find Abelard, of whom history tells us it was not his conclusions that the church objected to, but the manner in which he reached them. Hallam says, "He awakened mankind to sympathy with intellectual excellence." He taught that reason should observe facts and weigh ideas before they should be accepted as true. Rome, of course, saw it made little difference whether the thing reasoned on was the Church or the Book; the authority was taken from the institution and removed to man's mind. She understood that change of methods brings new formations.

The study of the spirit of the Renaissance and the cause from which it sprung is the study of modern civilization. Before the burden and discipline of conscience had created discontent, the advantage of the ancients was unrestrained expressions of the instincts and faculties of man,—"the large utterance of the ancient Gods." In their religion as in their art they exhibited the possibilities of the human soul, its infinite variety, its vigor, its power as creator. The same motive attracts to a study of literatures to-day that impelled to a study of ancient art in the fifteenth and sixteenth centuries. Both motives came from the desire to study and know humanity; to find its possibilities and limitations. At the Renaissance, men sought to learn through face, figure and form; now they study other arts, poetry, color, music, through the study of literature, and seek through them the quality of thought, and the expression of sentiment. Taine says: "History has been revolutionized



within a hundred years in Germany; within sixty years in France; and by this study and knowledge of literature the psychological laws are thus discovered from which events spring."

The psychological cause of the Renaissance was the awakening of the Cosmopolitan ideal; it impelled the races to express themselves by laws inherent in them from the creation. The Semitic ideal found its full expression among the Latins and the Arabians at this time. Their arts, being graphic arts, reached consummation in a century. The Aryan people expressed their ideal through the Teutonic races, and they, desiring development of humanity rather than to paint or carve, built cathedrals for the people rather than adorn palaces for the rulers. It was this intense desire of the Aryan races scattered through the various nations for a true life, a growth harmonious with nature's instincts, and their inability to gain this or to advance under the order and rules of the Semitic ideal, that gave expression of nature through arts benefiting all peoples, and thus brought a re-birth of the old and an opportunity for the new ideal, variety in harmony, organization under the law of Cosmos. It was a movement animating the elements in races, gathering variety in notes to strike the chord, Cosmos for civilization.

Ancient Rome gathered all the gods under her protection; she conquered, but to civilize with her civil power. Then she was cosmopolitan. But afterward, when, under the Christian system of St. Paul and St. Peter, she sought the subordination of all to her one chosen representative of divinity, and sought to make the world Romish instead of Rome worldly, the world rebelled against being thus incruited and built over, and returned to nature for invigoration, continued inspiration, for growth and power to achieve.

The ideas from ancient cultivation in art and literature had long had no opportunity for influence. The ancients had the power and the suitable conditions to perfect ideas and secure exquisite cultivation. This gave them the ability to generate certain powers; but we learn from them and the Arabs that the perfection of learning and of art is not necessarily civilization. What then is civilization? Emerson says: "It is the power to combine antagonisms, to utilize evil, to have facility of association, and work for universal ends. It is learning the secret of cumulative power, of advancing on one's self." Guizot says: "It is the perfection of the relation between man and man." The Renaissance brought that vitalizing power that aimed to do this. It sought to systematize into a harmony, and not to subordinate or unite by any exterior force. There was a breaking of outward restraints that there might be a closer and living relation by affinity. There is a germinal difference between modern civilization and ancient cultivation; they are not the same, with the difference of age. The ancient government was a power working upon a people, moulding them to ideals. The modern is man using ideas to perfect condition, that innate primary force in individuals may be quickened. The Stoic Seneca said: "God divided man into men that they might help one another." But did they set about it till after the Renaissance? Were the times ready till then? The seeds, ripened in periods of ancient cultivation, brought forth of their kind in various forms according to the genius of the race that accepted them. The diversity resulting necessitated a Cosmos in society and government similar to that Copernicus found in the heavens. The Renaissance was the coming of this Cosmos, and not a re-birth of Paganism; it resembled the latter only in reverence for earth and man. It was a return to the modes creativ.

The old Aryan spirit kept ideas from ceasing and losing their vitality and influence and their activity, after crystallizing in forms of art under the Semitic order. It seeks, now as then, new combinations and continued inspiration. Those possessing it can worship wherever there are congenial minds.

"Through the temple of their living soul  
The matchless harmonies of worship roll."

These people seek not high, rugged rocks for sacred purposes, but streams of water, springs, forests,—any grove could be their temple, a well, a lake, or a hillside,—here they could worship. In every age where this race is active is found joy, life, change. They joy in the dawn and the new. These are the people that rose to influence at that time, and their methods have controlled society since then.

The Renaissance is sometimes spoken of as merely "the appearance of the poetic and artistic talent that was extinguished after a century and a half;" and again, as "a brilliant revival of art in Italy, that re-appeared in France and there subsided." But is there any instance in nature where ages through labor and effort have generated spiritual elixir to produce merely an effervescence? It was the period of a new Creative Word, the Logos for the future. The mighty powers are not summoned to make merely a gorgeous funeral cortege for an institution that was exhibiting efforts without inspiration, whose era had passed its acme. The light of that period was not a flash merely to exhibit the darkness of that age and the previous years, and be snuffed out at a French court. What the world has taken ages to prepare will take ages to work out. George Eliot says:

"The time is great. . . . .  
Now other futures stir the world's great heart.  
Europe is come to her majority  
And enters on the vast inheritance  
Won from the tombs of mighty ancestors,—  
The seeds, the gems, the silent harps  
That lay deep buried with the memories  
Of old renown."

The return of strength was first felt at Florence, Venice and Rome, because in Italy was the transition between the old and the new world of thought, and here was the source of information for Europe until this living, pregnant atmosphere encircled all. Art was most perfect in Italy because the wealth and culture of Europe at that time centered there. Here was the point of contact with the incoming forces. Here had the principle all saved through one politically and One religiously been supreme master over Europe for a thousand years. Humility, abnegation, contempt for nature and human things had been enforced by word, art and deed. Yet right here nature broke out in fullest expression, as if to proclaim the foolishness of any attempt to defy or alter her laws in the human mind. Just at this time, when a new hemisphere was discovered and opened for the labor of man, Michael Angelo, by brush and chisel, forced by the inspiration from the ancients, filled his creations with greatness of soul and force of body. His statue of Dawn was not a being devoid of will and helpless, floating on clouds, drifting with currents, but beautiful in strength, able to raise herself. People gathered in Rome must have stood with new and curious questioning before those noble manly and womanly forms so full of bravery and courage, yet representing in attitude, sometimes in name, earthly despair or incompetence, and the need of exterior aid. Such art was enough to start a Reformation, a belief in the possibilities of humanity, for a moral energy emanates from every position and detail. Did not their silent faces seem to suggest that they would they were out of that tableau position, taken only to unite the ideas of the two eras? The character and forms of the gods found themselves in Christian name and position. The art was in its subject in sympathy with Christian Rome, in its form and spirit with the ancient ideal, and it expressed the future reality. Italy put her inspiration into definite forms and was a mirror for the ages. Having once touched on Italy, the attraction to her matchless arts and artists is so great that, if we tarried, we could not leave them. Winckelmann, and countless learned ones since, give



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The study of the spirit of the Renaissance and the cause from which it sprung is the study of modern civilization. Before the burden and discipline of conscience had created discontent, the advantage of the ancients was unrestrained expressions of the instincts and faculties of man,—"the large utterance of the ancient Gods." In their religion as in their art they exhibited the possibilities of the human soul, its infinite variety, its vigor, its power as creator. The same motive attracts to a study of literatures to-day that impelled to a study of ancient art in the fifteenth and sixteenth centuries. Both motives came from the desire to study and know humanity; to find its possibilities and limitations. At the Renaissance, men sought to learn through face, figure and form; now they study other arts, poetry, color, music, through the study of literature, and seek through them the quality of thought, and the expression of sentiment. Taine says: "History has been revolutionized



within a hundred years in Germany; within sixty years in France; and by this study and knowledge of literature the psychological laws are thus discovered from which events spring."

The psychological cause of the Renaissance was the awakening of the Cosmopolitan ideal; it impelled the races to express themselves by laws inherent in them from the creation. The Semitic ideal found its full expression among the Latins and the Arabians at this time. Their arts, being graphic arts, reached consummation in a century. The Aryan people expressed their ideal through the Teutonic races, and they, desiring development of humanity rather than to paint or carve, built cathedrals for the people rather than adorn palaces for the rulers. It was this intense desire of the Aryan races scattered through the various nations for a true life, a growth harmonious with nature's instincts, and their inability to gain this or to advance under the order and rules of the Semitic ideal, that gave expression of nature through arts benefiting all peoples, and thus brought a re-birth of the old and an opportunity for the new ideal, variety in harmony, organization under the law of Cosmos. It was a movement animating the elements in races, gathering variety in notes to strike the chord, Cosmos for civilization.

Ancient Rome gathered all the gods under her protection; she conquered, but to civilize with her civil power. Then she was cosmopolitan. But afterward, when, under the Christian system of St. Paul and St. Peter, she sought the subordination of all to her one chosen representative of divinity, and sought to make the world Romish instead of Rome worldly, the world rebelled against being thus incrustated and built over, and returned to nature for invigoration, continued inspiration, for growth and power to achieve.

The ideas from ancient cultivation in art and literature had long had no opportunity for influence. The ancients had the power and the suitable conditions to perfect ideas and secure exquisite cultivation. This gave them the ability to generate certain powers; but we learn from them and the Arabs that the perfection of learning and of art is not necessarily civilization. What then is civilization? Emerson says: "It is the power to combine antagonisms, to utilize evil, to have facility of association, and work for universal ends. It is learning the secret of cumulative power, of advancing on one's self." Guizot says: "It is the perfection of the relation between man and man." The Renaissance brought that vitalizing power that aimed to do this. It sought to systematize into a harmony, and not to subordinate or unite by any exterior force. There was a breaking of outward restraints that there might be a closer and living relation by affinity. There is a germinal difference between modern civilization and ancient cultivation; they are not the same, with the difference of age. The ancient government was a power working upon a people, moulding them to ideals. The modern is man using ideas to perfect condition, that innate primary force in individuals may be quickened. The Stoic Seneca said: "God divided man into men that they might help one another." But did they set about it till after the Renaissance? Were the times ready till then? The seeds, ripened in periods of ancient cultivation, brought forth of their kind in various forms according to the genius of the race that accepted them. The diversity resulting necessitated a Cosmos in society and government similar to that Copernicus found in the heavens. The Renaissance was the coming of this Cosmos, and not a re-birth of Paganism; it resembled the latter only in reverence for earth and man. It was a return to the modes creative.

The old Aryan spirit kept ideas from ceasing and losing their vitality and influence and their activity, after crystallizing in forms of art under the Semitic order. It seeks, now as then, new combinations and continued inspiration. Those possessing it can worship wherever there are congenial minds.

"Through the temple of their living soul  
The matchless harmonies of worship roll."

These people seek not high, rugged rocks for sacred purposes, but streams of water, springs, forests,—any grove could be their temple, a well, a lake, or a hillside,—here they could worship. In every age where this race is active is found joy, life, change. They joy in the dawn and the new. These are the people that rose to influence at that time, and their methods have controlled society since then.

The Renaissance is sometimes spoken of as merely "the appearance of the poetic and artistic talent that was extinguished after a century and a half;" and again, as "a brilliant revival of art in Italy, that re-appeared in France and there subsided." But is there any instance in nature where ages through labor and effort have generated spiritual elixir to produce merely an effervescence? It was the period of a new Creative Word, the Logos for the future. The mighty powers are not summoned to make merely a gorgeous funeral cortege for an institution that was exhibiting efforts without inspiration, whose era had passed its acme. The light of that period was not a flash merely to exhibit the darkness of that age and the previous years, and be snuffed out at a French court. What the world has taken ages to prepare will take ages to work out. George Eliot says:

"The time is great. . . . .  
Now other futures stir the world's great heart.  
Europe is come to her majority  
And enters on the vast inheritance  
Won from the tombs of mighty ancestors,—  
The seeds, the gems, the silent harps  
That lay deep buried with the memories  
Of old renown."

The return of strength was first felt at Florence, Venice and Rome, because in Italy was the transition between the old and the new world of thought, and here was the source of information for Europe until this living, pregnant atmosphere encircled all. Art was most perfect in Italy because the wealth and culture of Europe at that time centered there. Here was the point of contact with the incoming forces. Here had the principle all saved through one politically and One religiously been supreme master over Europe for a thousand years. Humility, abnegation, contempt for nature and human things had been enforced by word, art and deed. Yet right here nature broke out in fullest expression, as if to proclaim the foolishness of any attempt to defy or alter her laws in the human mind. Just at this time, when a new hemisphere was discovered and opened for the labor of man, Michael Angelo, by brush and chisel, forced by the inspiration from the ancients, filled his creations with greatness of soul and force of body. His statue of Dawn was not a being devoid of will and helpless, floating on clouds, drifting with currents, but beautiful in strength, able to raise herself. People gathered in Rome must have stood with new and curious questioning before those noble manly and womanly forms so full of bravery and courage, yet representing in attitude, sometimes in name, earthly despair or incompetence, and the need of exterior aid. Such art was enough to start a Reformation, a belief in the possibilities of humanity, for a moral energy emanates from every position and detail. Did not their silent faces seem to suggest that they would they were out of that tableau position, taken only to unite the ideas of the two eras? The character and forms of the gods found themselves in Christian name and position. The art was in its subject in sympathy with Christian Rome, in its form and spirit with the ancient ideal, and it expressed the future reality. Italy put her inspiration into definite forms and was a mirror for the ages. Having once touched on Italy, the attraction to her matchless arts and artists is so great that, if we tarried, we could not leave them. Winckelmann, and countless learned ones since, give



by word and picture keys to unlock the truths and beauties of the decorative art which rose to such perfection at this time. They "aid one to see the best of the best."

The new spirit acting upon peoples in Europe brought great changes among the various nations, by awakening the original characteristics of the races to which the people belonged, and knowledge of the germinal differences of the races aids one to understand the movement. Those with Aryan blood, who had so long been swathed in Latin formulas, broke loose, deserting cities, cathedrals and priests, and built meeting-houses. They sought a natural life, often a rude one, but not a false one. These are "the people that play no tricks with their mind." From these come those movements that are organizing modern society. Those with Semitic blood increased their activity in beautifying their garments, and in decoration of buildings, in representing their ideas in form most beautiful to the sight. This feature of the Renaissance did reach its height in Italy and subsided in France.

In writing of this epoch Europeans seem to have stopped at the birth,—written, painted, carved the epistles only; but America, who has accepted the forces of the world, and has the cosmopolitan spirit to work out in action and life, cannot. Asia could only write of a birth of a religion in her land and send the epistles to Europe to be understood and organized in its thousand years at Rome. The setting of their day was the opening of ours.

Poetry and the fine arts cannot be till they are lived. They are but the incorporation of inspiration in permanent forms. But inspiration is not thus crystallized till it has been lived. The arts being results not causes, periods of art mark the conservation of ideas that have passed through a life. But the artist's mind is an epitome of nature, and, while it exhibits the form and subject of particular ideas, their genius breathes an atmosphere above locality, they are refreshed by the universal, and, while they record in definite forms declining ideas, they suggest the new that is already begun. "Art relates and paints the past that it may be the living lesson to the future." In Italy philosophy and religion were made intelligible to the senses. But ideas will not stay thus sepulchered. There is a spiritual resurrection in them. The Christian church in attempting to perfect her arts awoke her enemies, inquiry and knowledge. In such figures and features as her artists (who were intimate with reformers) placed before the people, were seen the possibilities that lay in humanity where natural laws were honored and obeyed. The effort of Rome to crown her era with a perfect art awoke the powers by which her ideas were disabled.

The condition of the world during the time between 1400 and 1500 demanded new ideals and systems. The intercourse between governments began to be frequent and regular; nations met to exchange courtesies; alliances were negotiated; diplomacy was inaugurated; printing was invented; and the position of the earth in the universe ascertained, and the other half of the globe discovered. With the re-discovery of the old world and the finding of the western world, the power of authority in locality and persons and on the surface of society declined, and the power of movements and attraction to central principles began. For the first time the whole human family was conceived as one universal soul going through its stages and developments. Guided by the natural sciences, the earth was regarded as the theatre for humanity, changing according to laws. The idea of cosmogony, of the progress of the world, and the perfectibility of man as a united nature, began to take root in minds. This, then, was not a reformation of Christian Roman power any more than it was a return of Paganism, but a new creation; by laws that are eternal was its birth and growth to be, the same laws that form the vitalizing atoms, or the spheres from nebulae. The unity of the universe was divined.

Among the forces that this cosmopolitan spirit was attracting and converting into vital energy we find the contemporary Arabs, who hastened the introduction of the ancient cultivation. They entered Europe: through Venice and the valley of the Po, and Constantinople, pushing up the valleys of the Danube into those of the Elbe and Rhine to Hungary, Poland, Saxony, over to England; and through Spain into France, to Holland and England. Aryans sought them because they had knowledge. Rome, as the representative of the church, did not seek them. Arabs brought to Europe the numeral letters, the physical sciences and their arts, gunpowder, paper, ink, mariner's compass, glass, mathematics, algebra, and a perfected geometry. They brought a love for and the habits of investigation; they brought those sciences that aid accurate knowledge. In bringing chemistry to such perfection, they emphasized the power that lies in the creative laws of combination. Thus they facilitated invention, made man master of matter, not its slave. Not those who give facts merely, but those who give methods for combination, are the ones that aid growth and cultivation. The Arabs and the Israelites urged the establishment of academies and universities for the acquiring of pure learning, rather than church colleges for the inculcation of doctrine and of lives and martyrdoms of saints.

Authority tells us that "Europe had a discipline in the period from 500 to 1500." During that time we find that Crusaders started for Asia with swords and returned with manuscripts, went forth to conquer and returned humbled at their own ignorance. When Constantinople was taken, the Christian church had cause to fear, but not from physical force. The Grecian scholars were scattered over Europe with trained reasoning powers, and bringing old manuscripts full of the seeds of a future civilization. Some looked at them with sympathetic eyes; but others, we are told, as the "deaf at song." But an influence accompanied them; the gods and goddesses, powers and principles, came from them, leading people from the candle-lighted cathedrals out into the sunlight and joyous, healthful life. In vain had seemed the longing and panting of Petrarch and other precious souls for truth, sweetness and light from the ancient world; but their longing was not in vain. A breath in time came to the stifled atmosphere. George Eliot says:

"The long buried statues are unearthed,  
Of calmly joyous beauty, marble limbed,  
Looks mild reproach from out its open grave  
At creeds of terror; and the vine-wreathed god  
Rising, a stifled question from the silence,  
Fronts the pierced Image with the crown of thorns.  
The soul of man is widening toward the past,  
The horizon widens round him and the West  
Looks vast with untracked waves."

Doth it not make the blood mount and the pulse quicken to remember how valiantly those Arabs fought for their possessions, knowing their truth and value? But nothing good is finally lost. What was beneficent that Arabs held was not destroyed; silently but surely has it, as we see, turned and rended the power of the destroyer and passed into the permanent possession of the world. Spain, after pillaging the Arabs and Israelites, destroyed or drove them away. She expelled the questioning statues and burned both the stray traveler and his manuscripts, and put her capital on high, rugged rocks, away from the masses, away from currents of trade and work. She despised the laborers and the fertile plains, neglected the ancient Pagan aqueducts built by man co-working with nature, and she grieved the spirit away—a sin of which there is no remission of consequences. Her capital and Escorial were placed high away from the wrath of man, but not beyond the laws of God. But this was not all. At every turn of the roads were shrines for those who had despised earthly



life and nature's laws in humanity. The pierced flesh, the crown of thorns, the sight of the infliction of pain, and the shedding of blood, were woven into the minds of the people even before their birth. What could be expected but a land of desolation, their festivals and amusements a slaughter? The sight of human misery does not shock them; it is the stimulant to their emotions, and is woven in with their sacred associations. It is a long, sad but instructive story, that of Spain, from the time of the Saracen,—when she had cities and arts that the world could not equal, when her valleys were cultivated, when her ships controlled the seas, and when her learning was even greater than her wealth,—to her present state. She gave much to Rome and the North; but this should not have impoverished her, for they are such gifts as increase with the giving. She was crippled from her inability to form currents from ideas in society. She had cultivation, not civilization.

Spain fell from her inability to appreciate or accept the methods that the Renaissance brought. The few Aryans among the old Basque people were without wealth or influence. Her cultivated people, though not isolated from each other, were not organized. They loved order in government and in forms of religion more than they loved growth in humanity. To secure order they believed in subservience of all to one. When the ruling power dissented, the groups of Platonists, scientists and educators were scattered. They had no associations, literary, educational, or commercial, to counterbalance the governing power.

The method of co-operation came with the discoveries of Copernicus—each power true to its own center, but only true to the general center because all whirl true to their own. In this era Atlas and the porpoise were relieved of the burden of the world. The earth and humanity at the same time became self-centered. The endeavor in our era is to attain equilibrium by liberating all forces. This endeavor after equipoise, founded in freedom and yet consonant with the law and order of the universe, is at heart religious. The desire for knowledge and freedom the very ancient Egyptians expressed in hieroglyphics and pictures; but the Hebrews, true to their instincts, in attempting to interpret them, taught that what was really a rise from innocent, idle bruteness to virtuous, active humanhood, was a fall. Womanhood was, and ever is, discontented in bruteness. She gave birth to thought, compared good with evil, and aspired to that which shall never die but is the light into the holy of holies: mother, indeed, of that which is everlasting, the goddess of evolution. It was this everlasting thought, through desire for progress, that caused a fall of Hebraism in Asia, at Jerusalem, and again in another form at Rome at the Renaissance. Athene as of old brought a light that could not be put out. Yes, a fall indeed for institutions, but a rise for humanity.

The poets and artists, who belong not to time or place, first catch the spirit of the Renaissance. They welcome Eve as she brings the eras, and Athene who lights the ways, and the journey is toward godhood. The sixteenth century is spoken of as if it were a material age, but no age is such that awakens the whole being and has rich poesy and free expression. Those poets and artists had to strike with their might the chords of the human heart, so long unused to sounding by themselves. With the revival of the beautiful came the desire for the true, the harmonious. A healthful religion grew from this free action. Realities were demanded, men were not longer to be frightened or driven by representations of judgment days; but the power to judge one's self, to be allured by hope and attracted to the best, now stirred their hearts, and stirs ours as we study theirs.

The firmament of the middle ages found its symbol in St. Peter's. It covered only the church. But horizons began to widen toward the West, and only atmospheres could bound the domes. The revival of classical learning was

but one of the elements causing the birth of this era. The possibility in humanity could not longer be suppressed. Sweetness and repose were wanted, but a repose with conscious strength. The scientific interest that immediately followed was only a discipline of the faculties, a fitting of reason to prove and improve her discovery, and to proceed to orderly accumulation.

It was a period for the lives of great persons, for they were needed to inaugurate new thought and ways. There was a call for the strength of resolute, undivided souls, who, owning law, obey it. They were strong and heroic, for they had the impetus of nature, being in harmony with her. Their work "was fastened to a star," and the philosopher adds: "We cannot bring the heavenly powers to us, but if we will only choose our jobs in the direction in which they travel, they will undertake them with the greatest pleasure." It is no mystery why the people then were fearless,—they felt the thrill of the universe.

The methods of Reformation were in perfect accord with the spirit that brought the Renaissance. "Protestantism is the free organization of religion." It started with an affirmation, and state papers in England call its followers "the Rationalists." In their later combating attitude the people were protestors, but affirmers first. They affirmed the right of each person to choose by his reason the truth. It makes no difference at what station each party decided to stop, or what authority they reason about; as it is methods that cause eras, so it is methods that class religionists. Draper calls the period since "the age of faith," "the age of reason." In doing so he has classed them by their modes and affirmations. But this period is something more: it is an age using reason to find as perfect a cosmos in society as exists in the physical universe. England and Germany have risen to power in the past three hundred years because they respect, and have adopted such methods as the Renaissance brought. Heterogeneous in their nature, reason was required to evoke their powers and harmonize the variety. In the fruits that these nations are bringing forth, exhibited in the arts, governments, philosophy and religions, is proved that the rebirth of spirit, empowered with ancient vigor and the discipline of the Christian age, was not simply to adorn court palaces and cathedrals in Italy and France, but was an influence creative. Italy loved spectacular delights, and her people, with their ancient, cosmopolitan spirit reawakened, neglected saints' birthdays, and returned to festivals celebrating laws of earth. Troops of gay May dancers, with joy and life in their souls, pushed aside the monks and nuns marching with banners and candles in processions. The full currents of life were set flowing. As the earth rolled over to receive from the sun the gift of a new year, they gave gifts to one another. That this birth of new thought was not a retrograde movement is seen from the fact that after the first hilarity there was a demand from the free state for a higher morality in state and church. Harmony, with the freedom of variety, was sought in the arts and in life. The plastic arts declined and ceased to serve as the representative of ideas, because the ideas were not definite and the settled habits of men ceased. Money was kept in the hands of citizens, individuals, or corporations, and put into inventions, commerce, homes; it was circulated, not collected to adorn the capitals. Arts were demanded better fitted in forms for the expression of this spirit; arts that could be disseminated by printing, giving the masterpieces to the people scattered over the globe; arts that excited inquiry into the study of mind and the cultivation of thought in all its variety, as poetry, the drama, and music. The play and joy at the Renaissance was religious. Men sought the beautiful and the true, they sought the good as an outgrowth of the beautiful and the true; and in and through these they reached oblivion of self and passed into that higher form of life which we call



Love; and from it all, harmony, the art of music, came forth. In this glimpse of the divine they felt their finitude and longed for completion. Without a kindled divinity within there is no longing for divinity without.

Music is the art in which this era finds its fullest expression, and its noted composers come from the race most imbued with the spirit that caused the Renaissance. Music is exhilarating and suggestive, and by increasing the activity of the mind prevents it from being merely receptive. In the age of faith, architecture, statuary and painting were at their height and quieted people into wonder and silence. In the middle ages music was employed as a pleasant accompaniment in their religious chants; and the Troubadour, while hinting of a sweet life in nature, used it to add rhythm to his story. But with the incoming of variety in harmony music ceased to be merely auxiliary, and has come to be valued as an independent art. The potential power of modern music is most fully expressed by the Teutons. From them we have the band, and our sonatas, symphonies, oratorios. Beethoven, more than any one else, is said to represent in fullness the conflicts, the hopes, of the modern mind, and the spirit that caused the Renaissance. We are filled with it when listening to his compositions. The solo and the opera are better fitted to the mind of the Latins, as the march was to the ancient Roman. Greece built temples for conversation, and from them we inherit the chorus. The chorus is harmony of units, the law of republics and of associations.

From England and Germany, the two nations so largely Hellenic rather than Hebraic in their tastes, are now coming the philosophies and arts that are inspiring and controlling the age. These are the nations that have sought deep for causes, and have finally come to the ascendant. As representative men we may mention the brothers Von Humboldt. Their fame will increase as the masses become capable of appreciating how perfectly they were in harmony with the symphony of the era. Among the scientific results of the return to a reverent study of nature was the passing before the mental vision of Alexander, not alone the animals to receive their names, but the whole order of the universe; the various physical sciences revealed part of a great, harmonious whole, exhibited to him what the era was bringing to humanity,—Cosmos. To his brother, William von Humboldt, people long dead delivered through their words the history of their lives and thoughts, and he caught the symphony of the ages. In tracing the results from the incoming of the reverence for all humanity and for physical laws one feels that the actual realization of an order is a possibility on the earth, by man and woman co-working with that law of Cosmos that must have been in the creative thought which caused the variety on earth and among peoples.

The first glimmerings of the Renaissance were in the minds that had a reverence for feminine influence. From this time we find woman gradually elevated, valued not as a servant, but as a power in society. It may be partly owing to the growing influence of northern nations, but the principal cause may be that in seeking nature, in the delights of the emotional, men naturally sought those in whom the emotional predominated. Woman's enthusiasm generates thought ever; and if the full harmony of reason in the human mind, if the full expression of the world needed to be sounded to find the symphony of the world, how could woman be left out? In the middle ages she was honored in so far as she served institutions founded by men. Their saints were women who strangled and suffocated the natural laws of their own being. The present age does not reverence those who trample on natural laws, but those who with reason fulfill them. This desecration of creation, this despising of the natural and honoring of the unnatural or supernatural, is rightly denounced. Before the re-birth of, the natural, Dante and Petrarch and

the artists elevated the virgin. Petrarch declined to marry, for, said he, "How could I write sonnets to a wife?" Angelo, so prophetic in his works, in his life gives us the vision of a fine friendship. Everywhere with an increased love of nature and the freedom of developed reason, and balanced into a more perfect harmony of life than any outward restraint can give, we find many choice men everywhere, and in these the spirit of the Renaissance finds its best expression towards women. William von Humboldt, whom Matthew Arnold calls "one of the most beautiful and perfect souls that have ever existed," had a married life that was a living poem. Though he was the friend of a large circle of refined and cultivated women, and his wife the friend of many of the noblest men of her day, yet she received his sonnets and his devoted love, and participated in his intellectual works. There are recent instances in Europe where canonization is not reserved for women who despise their true nature and their highest office. We have not far to wander in years nor from this place to find a life that was perfected in the natural order of nature, and, chivalric law is honored now, even more than by the exceptional persons in the middle age. We are beginning to reap the results from this beautiful faith in nature. This artistic memorial building commemorates the life of a woman helpful and inspiring. In the completeness of her being she expressed her reverence for all beauty and divinity. The building of this chapel\* is a fitting tribute. In its beautiful purpose not less than in its artistic proportions it harmonizes with the spirit which is inspiring all our arts. Builders, when guided by the heart, have oft-times "built better than they knew." Those who reared this chapel were not "deaf to that large music rolling o'er the world."

At a distance of three hundred years, casting our eye back to this Renaissance, does it not awake a new, a living belief in the possibilities of humanity and of its divinity? When we see how violently it cast off falsity; how reverently it sought facts; how this age has given us the study of man as the inheritor of the earth; how its spirit and methods have brought the study of mind to be a religion; how music has risen from being a slave to words, has come to be an art, sought for its own self, its virtue a flowing current to bring to mind glimpses that the senses are not fine enough to shape to word, we can but believe that the Renaissance came to empower us, and not to merely decorate Italy and France. We are working with it and speaking in its presence, and perhaps do not realize or know it.

On a height overlooking Boston and its suburbs, in the morning of the opening of the last Jubilee Concert (in 1872) I saw the sun rise from the water and tip the points of the various steeples of the churches, and thought of the antagonisms and quarrels on points of dogma and ecclesiastical history; and, while I looked, the great circular Coliseum reflected the East, till it seemed a ball of light. The upward pointing but distracting churches were forgotten in its splendor. That great building has a meaning, I thought; things do not come without a cause. To this land freedom-loving persons were banished. Here is a people that have a reason before they build, or else are so receptive of influences that spontaneously they have expressed the spirit of their era—a domed building for *Music*. During the day, as I listened to bands of many diverse instruments playing in harmony to the one tune; when, again, bands from many nations united into a harmony, and a chorus of men and women, twenty thousand from several races, accompanied these bands, all true to the selected tunes, all true to their own part, yet true to the whole,—all nations uniting in a world concert,—the cannon and the anvil, instruments of war and industry, harmonizing and

\* "Mary Chapel," a memorial building erected to perpetuate the memory of a natural, lovely truly, wise woman, Mary Price Collier. All relations in life found her seeking to live up to her ideals of duty and beauty. As daughter, sister, wife, mother, friend, she was the exemplary woman.



adding to the most perfect and ethereal of all the arts, music,—words cannot picture how truthfully it represented to me the spirit and the methods of the Cosmos era born from the Renaissance. What concerns us most nearly is how the spirit that brought such energy and refreshment to human souls three hundred years ago can be attracted and detained as a living presence in our own day. That is the problem to solve. At that time they heard the Greek salutation, "Rejoice, be glad." With joy comes creation and the quickening of the poetic and the artistic genius. Is there growth at any time without that openness of mind, that sympathy with nature, by which alone the poetic is possible? Every time the heart is filled to an overflow from the beauty of a symphony or a sonata, or a vast congregation dilates with pleasure as the choruses give the oratorios, we are in the atmosphere and presence of the spirit that brought the Renaissance, and that will continue while there are hearts to attract and be attracted into unity.

"Love took up the harp of life and smote on all the chords with might;

Smote the chord of Self, that trembling passed in music out of sight."

### THE UNITY CLUB.

One of the most elegant as well as the most carefully prepared and dignified in aim of all the programmes that have reached our table this year is that offered by the Ethical Association in connection with the Second Unitarian church of Brooklyn, Mr. Chadwick's. It consists of a carefully constructed course on evolution, beginning with biographical studies of Spencer and Darwin, and ending with a consideration of the effects of evolution on the coming civilization, with an essay by Rev. M. J. Savage. The programme runs through sixteen evenings to be held on alternate Sunday nights. A valuable list of references attached to each topic makes this pamphlet of outlines of permanent value. The society, realizing this, are prepared to send copies to any Unity Club or other ethical or religious society, or to individuals, by addressing Lewis G. Janes, 55 Liberty street, New York, and we hope the Unity Club bureau can arrange to place it in their permanent list of helps. To further indicate the quality of the work done here, we are permitted to print the following letter from Herbert Spencer, which can not fail to interest our readers, not only on account of the general word it contains, but also on account of the light it throws upon the health of this greatest of modern thinkers and one of the great minds of the world:

THE NOOK, HORSHAM ROAD, DORKING, July 24, 1888.

DEAR SIR:

I am obliged by your letter of July 11 with its inclosures. I am glad to say, and you will perhaps be glad to hear, that I am considerably better than when I gave to Dr. W. J. Youmans the impression you quote. Leaving London in a very low state about a month ago, I have since improved greatly, and am now in hopes of getting back to something like the low level of health which I before had, though I scarcely expect to reach that amount of working power which has been usual with me.

The information contained in your letter was, I need hardly say, gratifying to me both on personal and on public grounds. The spread of the doctrine of Evolution, first of all in its limited acceptance, and now in its wider acceptance, is alike surprising and encouraging; and doubtless the movement now to be initiated by the lectures and essays set forth in your programme will greatly accelerate its progress—especially if full reports of your proceedings can be circulated in a cheap printed form. The mode of presentation described seems to me admirably adapted for popularizing evolution views, and it will, I think, be a great pity if the effect of such a presentation should be limited to a few listeners in Brooklyn.

Wishing you and your coadjutors every success in your efforts, I am

Truly yours,

MR. J. A. SKILTON.

HERBERT SPENCER.

### THE HOME.

#### HIS MOTHER'S BOY.

A mother once owned just a common-place boy,  
A shock-headed boy,  
A freckle-faced boy,

But thought he was handsome and said so with joy;  
For mothers are funny, you know,  
Quite so—  
About their sons' beauty, you know.

His nose, one could see, was not Grecian, but pug,  
And turned up quite snug,  
Like the nose of a jug;  
But she said it was "piquant," and gave him a hug;  
For mothers are funny, you know,  
Quite so—  
About their sons' beauty, you know.

His eyes were quite small, and he blinked in the sun;  
But she said it was done  
As a mere piece of fun,  
And gave an expression of wit to her son;  
For mothers are funny, you know,  
Quite so—  
About their sons' beauty, you know.

The carrot love-locks that covered his head  
She never called red,  
But auburn instead.

"The color the old masters painted," she said;  
For mothers are funny, you know,  
Quite so—  
About their sons' beauty, you know.

Now, boys, when your mothers talk so, let it pass;  
Don't look in the glass,  
Like a vain, silly lass,  
But go tend the baby, pick chips, weed the grass;  
Be as good as you're pretty, you know,  
Quite so—  
As good as you're pretty, you know.

—E. V. Talbot in *St. Nicholas*.

### PARABLES.

#### THE CONSPIRACY.

My grandmother, who lived to be over ninety years of age, retained a degree of bodily and mental vigor which was truly marvelous at such an age. But as time, however gracious and lenient it might be, will—like a mighty sovereign upon his vassals—impose upon us some tribute, were it only as a sign of our dependence and submission, the poor old lady, too, had to pay a tax to this all-powerful sovereign. It consisted in the weakness growing on her in her high old age of allowing her usual love of cleanliness to become exaggerated and morbid. She began showing an aversion to any food for the preparation of which the hands had to be directly used, unless she prepared it herself. Thus she objected to eating any bread not kneaded by her own hands, and resolved to make the bread for our household herself. In vain did mother try to dissuade her from it; in vain my eldest sister offered to do the work under her direction, at the same time, partly in joke, partly in earnest, holding up her extremely delicate white little hands for examination; the old lady persisted in her resolution.

Then we all entered into a great conspiracy against grandmother. She was allowed to knead the dough, which she invariably did in the evening shortly before going to bed; but as soon as she had retired we children gave a signal to mother or eldest sister, and the actual kneading then began, for poor grandmother,—how could we have told her!—poor grandmother had not the strength to knead all the dough in the capacious trough for our numerous family.

That is the only conspiracy I ever took part in, and I pray to God that if ever I participate in another, it should not have a less good object, nor leave behind it less agreeable recollections.—Translated from the *Arabian* by Henry Byron.



## UNITY.

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## NOTES FROM THE FIELD.

**Wichita, Kans.**—AN INVITATION. The next session of the Missouri Valley and Kansas State Conference will be held in Wichita, Kans., Monday, November 19 and 20. Rev. Geo. Batchelor, western agent of the American Unitarian Association, and Rev. J. R. Effinger, secretary of the Western Unitarian Conference, and Rev. Jenkin Lloyd Jones, of Chicago, will be present. Mr. Jones will give a lecture on Saturday evening, the 17th, and preach the following Sunday morning and evening. The Conference will begin Monday evening. At the last session of the Missouri Valley Conference, held at Kansas City, it was agreed that the next session should be held in Wichita some time in October. The date has been changed to a period after the Presidential election in order to avoid the turmoil incident thereto. The Unitarian Society in Wichita desires to extend through UNITY a cordial and earnest invitation to all Unitarians and others in sympathy with the thought and work of Unitarianism who are accessible, to be present at the Conference meetings. It is expected that all established societies in the bounds of the conference will send delegates, and it is hoped that many persons from places where as yet there is no definite Unitarian organization will also be present. Let the isolated Unitarians of the West, and those of liberal religious sympathies who do not affiliate with orthodox churches, embrace this opportunity to get acquainted with one another, and to help promote and share the inspiration and enthusiasm which the exercises of the conference may be expected to generate. If it is true, and I doubt it not, that where two or three are gathered together who agree to seek for some one thing of high spiritual value, that the spirit of the Most High abideth sensibly in their midst, surely where two or three score or hundred are gathered for a like purpose, such a renewal of spiritual strength and religious enthusiasm ought to be realized which cannot but find its natural expression in earnest, patient, aggressive work for the upbuilding and maintenance of the Universal church as Unitarians conceive it—

"Lofty as the love of God,  
And ample as the wants of man."

Come, let us look into each other's eyes, and feel the warm hand clasp, that emphasizes bonds of spiritual sympathy.

**St. Paul, Minn.**—That was a rare treat granted to the liberal thinking people of St. Paul, when on Monday evening, the 8th instant, they assembled in such goodly numbers, at Unity church, to listen to the eloquent words of Edward A. Horton, of Boston, of Thomas B. Slicer, of Providence, of Charles G. Ames, of Philadelphia, and of Grindall Reynolds, secretary of the American Unitarian Association. Mr. Batchelor, who had withdrawn himself from the programme, by request of Mr. Reynolds, made a few remarks in conclusion, stating the object in the appearance of so many of our eastern ministers together in the West to be that the two branches of the church might become better acquainted. If, as the minister Mr. Crothers remarked, our eastern friends would know how much good they have done us, they must return next year. The work of the liberal church in this country is but now beginning to be felt and each day proves it to be a far stronger factor than ever before. But every man and woman that fosters the true principles of "freedom, fellowship and character in religion" must stand firm, and bind their every energy toward the accomplishment of these purposes. This done, there need be no doubt of what the final outcome will be. Already one can see its effects in nearly all denominations. The dogmas are less controlling and the creeds of unreason are less looked up to. Fewer people are living for the next world, but are the rather bending their energies toward making the best of all this contains, trusting that thereby they will be the better prepared to face the future.

ST. PAUL, MINN., October 11, 1888. W. O. V.

**Chicago.**—Miss Leggett, recently from the East, where she was working in the interest of the young organization in Beatrice, Neb., brings back good reports from the Toronto (Canada) and Rochester (New York) Conferences. The former was specially significant as the first meeting of the organization; the latter was well attended and a "rich meeting" to all. Miss Leggett states that, owing to a difficulty about plans, the dedication of the Beatrice church unfortunately can not take place until spring, but she hopes to hold services in the basement next month. We commend her and the growing society for their courage, and wish them God-speed in their work.

**Minneapolis, Minn.**—We learn through a private letter that there has never been so much interest displayed in the Unity Club work of the First Unitarian society as now.

## BOOKS RECEIVED.

All books sent for notice by publishers will be promptly acknowledged under this heading. Further notice must be conditional on the state of our columns and the interests of our readers. Any book in print will be mailed on receipt of price by Charles H. Kerr & Co., 175 Dearborn street, Chicago.

The National Epic of Finland. In two volumes. Translated into English by John Martin Crawford. New York: John B. Alden. Cloth, Price....\$2.00

Life of Rev. W. S. Balch. By Rev. H. Slade. Elgin, Ill.: Mrs. W. S. Balch. Cloth. Price...\$1.50

The School Pronouncer based on Webster's Unabridged Dictionary. By William Henry P. Phyfe. New York and London: G. P. Putnam's Sons. Chicago: A. C. McClurg & Co. Cloth, pp. 366. Price .....\$1.25

Fighting Phil. The Life and Military Career of Philip Henry Sheridan. By Rev. P. C. Headley. Boston: Lee and Shepard. New York: Chas. T. Dillingham. Chicago: A. C. McClurg & Co. Cloth, pp. 380. Price.....\$1.50

Plymouth Pulpit. Sermons Preached in Plymouth Church, Brooklyn, by Henry Ward Beecher. From Ellingwood's Stenographic Reports. Cloth, in four volumes. Price, each.....\$1.50

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## ANNOUNCEMENTS.

## CHICAGO CALENDAR.

CHURCH OF THE MESSIAH, corner Michigan avenue and Twenty-third street. David Utter, minister. Sunday, October 28, services at 11 A. M.

UNITY CHURCH, corner Dearborn avenue and Walton place. Thomas G. Milsted, minister. Sunday, October 28, services at 10:45 A. M.

THIRD UNITARIAN CHURCH, corner Monroe and Laflin streets. James Vila Blake, minister. Sunday, October 28, services at 10:45 A. M.

ALL SOULS CHURCH, corner Oakwood boulevard and Langley avenue. Jenkin Lloyd Jones, minister. Sunday, October 28, services at 11 A. M.; Subject, Charities of Mind. Monday, October 29, Unity Club, Novel section. Bible Class, 7:30 Friday evening.

UNITY CHURCH, HINSDALE. W. C. Gannett, minister. Sunday, October 28, services at 10:45 A. M.

THE WOMAN'S UNITARIAN ASSOCIATION will hold its next meeting at Unity church on Thursday, October 25, Miss Lina Troendle, leader. Topic: "The Duty of Society to Children."

REV. GEORGE BATCHELOR's address, until November 4, will be Grand Rapids, Mich.

MR. GEORGE WILLIS COOKE lectures before the Chicago Women's Club, November 8, 10, 15 and 17, on the following topics in the order named: 1. The Beginning of Intellectual Culture Among Women. 2. The Blue Stockings of the Seventeenth and Eighteenth Centuries. 3. The Dawn of the Nineteenth Century. 4. The Progress of the last Fifty Years. The lectures are to be given in the Women's club room, Art Institute Building.

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struction felt by those engaged in active work of philanthropy and moral and religious instruction, besides aiding to impart a rounded culture and more intelligent understanding of life and duty. It is the hope of those engaged in this new enterprise to give to Chicago something that corresponds in general aim, though necessarily, at first, in a small and experimental fashion, to the Lowell Institute in Boston, the Peabody Institute in Baltimore, and the Hibbert and Bampton lectureships of London.

Arrangements have been made for an opening course of nine lectures by Dr. Emil G. Hirsch on "The Old Testament." This will be followed by another course of the same number on "Practical Charities," by W. Alexander Johnson, of the Charity Organization Society. Other lectures are in contemplation. The board of management also hope to perfect arrangements for a Herbert Spencer school of a week's session, with lectures and discussions, in the coming spring. An afternoon class for the detailed study of the Old Testament will be conducted by Rabbi Hirsch, the probable subject being the Book of Job. Classes for the study of evolution, in preparation for the Spencer school, and in the ethical and religious poems of Robert Browning, led by Jenkin Lloyd Jones, will also be formed if called for.

TERMS.—For Dr. Hirsch's lectures, course tickets, \$3.00. Coupon tickets, good for twenty-five admissions, at any time, for any person, \$6.00. Single admission, 50 cents. For classes and other lectures, to be hereafter announced. All applications for tickets and other financial matters are referred to the treasurer; concerning classes and all other matters, to the committee on programmes. (See addresses above.)

All lectures, not otherwise announced, will be given at the Architectural Sketch Club, Art Institute building, corner Michigan avenue and Van Buren street. Entrance on Van Buren street.

## NINE LECTURES ON OLD TESTAMENT LITERATURE.

BY RABBI EMIL G. HIRSCH, PH. D.

### I. Lecture.—Introduction.

November 8, 1888.

The interest we have in Biblical literature. Is it exclusively religious? Aside from all religious considerations, as a matter of, and means to, general culture, the study of the Bible is important and profitable. The one-sided view taken of the Bible is not conducive to a full comprehension of its beauties. It neglects to consider it as a whole, and dwells too much upon detached texts. On the other hand, the study of the Biblical writings as records of history and works of literature will not detract from their value as religious instructors. The method pursued in the course is the critical one. A rapid survey of the different schools of criticism, and the history of criticism of interest and serviceable to our studies. The languages of the Bible, what is their character? The traditional divisions of the Bible. When, and by whom, was our present collection made? The condition of the text before us. Its name, Massoretic. Is it authentic? What do the ancient versions of the Bible teach us in this regard? The Septuagint and other Greek translations. The *Peshitto*. The Targumim.

### II. Lecture.—Sketch of the Development of the Religion of the Hebrews.

November 15.

Revelation or evolution? Do they exclude each other? Is the Hebrew religion of Egyptian origin? Its relations to the religion of Babylon-Assyria. The character of the Shemite. Renan's theory of an original monotheistic instinct reviewed. Do the facts bear it out? A survey of the Gods of Edom, Phœnicia, the Arabs, and kindred Semitic

tribes fails to substantiate it. The tribal Gods. Gradual consolidation of the tribes into a nation. The God *Yahweh*. His relation to *Sinai*. The influence of the occupation of the land upon the religion of the Hebrews. Who were the *Nazirites*? Who the *Prophets*? The struggle between the religion of the Prophets and the popular religion sketched. *Monotheism* finally triumphant.

### III. Lecture.—Early History of the Literature.

November 22.

What was the condition of the people? What their occupation? Did they have the art of writing? Writing on stone. The relations of literature to history. The earliest poetry. *Sword songs*. *Well-songs*. The song of Deborah analyzed. The blessing of Jacob (Gen. 49). The blessing of Moses (Deut. 33). *Legends*, reduced to writing or not? The character of the Patriarchal biographies. What could have been their *historical* writings? Have those that have come to us their original cast? Why not? And through what process have they passed?

### IV. Lecture.—(a) The Prophets of the Assyrian Age.

November 29.

The historical conditions. Rise and development of the monarchy. The division of the realm. Political ambitions and their consequences. The character of prophetic eloquence. *Parallelism*. *Hosea*. *Amos*. Does *Joel* belong to the group? *Isaiah I* and *Micah*. Anonymous writings credited to other prophets. Literary analysis of the style of these writings! *Jonah*, its age uncertain.

### (b) The Prophets of the Decline.

*Historical Conditions*. *Nahum*. *Zephaniah*. *Habakkuk*. JEREMIAH. Anonymous authors. Chapters read and analyzed.

### V. Lecture.—The Captivity.

December 6.

Condition of the exiles. Influence of their surroundings. Their hopes. A retrospect of the *Messianic IDEAL*. Their *religious views*. *Ezekiel*, *Obadiah*, *Isaiah II* and anonymous authors.

### VI. Lecture.—The Restoration; Pentateuch.

December 13.

*Prophet and Priest*. Development of Priesthood. What is the meaning of the *Law*? The *earliest laws*. The different strata. *Deuteronomy*. Elohism and Yahwism. The *Priestly Codex*. The conservative views of Dillmann and Kittel; the radical of Reuss, Graf, Wellhausen, Kuenen. The *final* redaction. Pentateuch and Joshua. What about the first twelve chapters of Genesis? *Ezra* and *Nehemiah*. The other historical books. The books of chronicles. *Haggai* and *Zachariah*.

### VII. Lecture.—The Poetry of the Bible.

December 20.

The character of Biblical poetry. The songs of *Balaam*. The *Psalms*. Are they of Davidic origin? What their purpose? *Maccabean psalms*. The "Lamentations." The Song of Songs. *Ruth*. Is *Esther* an historical book or a novel. The *wisdom* series. The *Proverbs*.

### VIII. Lecture.—The Wisdom Series Continued.

December 27.

*Job* and *Ecclesiastes*. When written? Their contents analyzed.

### XI. Lecture.—The Development of Post-Biblical Judaism.

January 3, 1889.

Hellenism and Judaism. *Pharisees* and



*Sadducee. The Essenes. The Apocrypha:* (1) The Judæan; (2) The Alexandrian. Why excluded from the Canon? The Book of Daniel and the Non-Biblical Apocalyptic books. Enoch, Book of Jubilees, etc.

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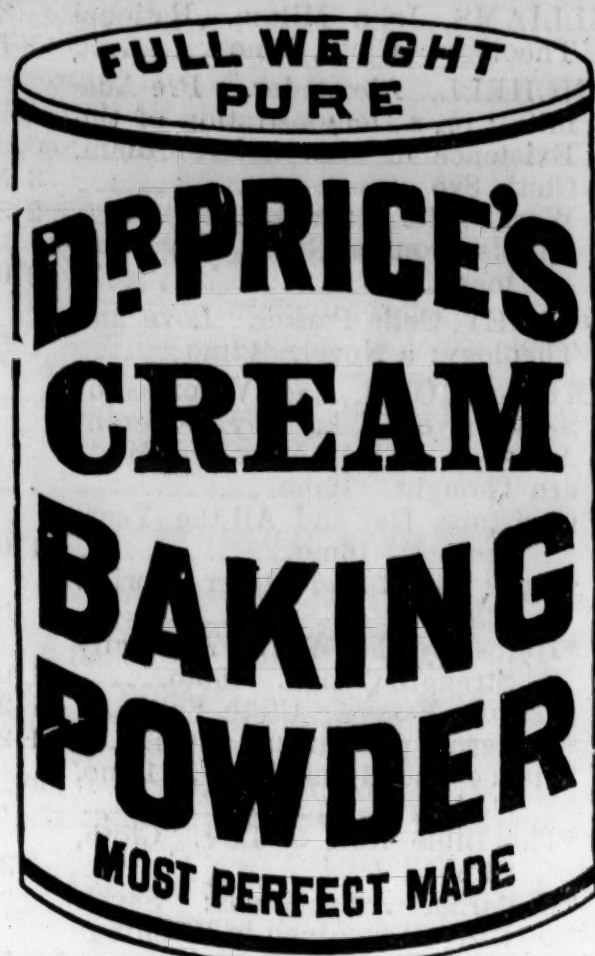
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